

SECURITY INFORMATION
CENTRAL INTELLIGENCE AGENCY
INFORMATION REPORT

COUNTRY China (Sinkiang Province)
SUBJECT The Tungan Race of Sinkiang

PLACE ACQUIRED 50X1

DATE ACQUIRED 50X1

DATE OF INFO 50X1

REPORT []
CD NO. 50X1
DATE DISTR. 28 Nov 52
NO. OF PAGES 3
NO. OF ENCLS. []
SUPPLEMENT TO REPORT NO. 50X1

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- Number in Sinkiang:** The Tungan race of Sinkiang is also referred to both in Sinkiang and in English-language texts on that province as Tung-kan, Dungan, Kan-hui (Kansu Mohammedans), or just Hui. According to a 1941 survey, they numbered 92,146, or slightly over 2.4% of the total population of Sinkiang.
 - Origin of the Name:** The true origin of the name Tungan has never been determined. Some claim that it is of Turkic origin and that the obscure meaning of the word may be "The Returners", denoting that in moving into Sinkiang they were returning toward their land of origin. Others claim that the name is of Russian origin, meaning "Mohammedan Offenders of the East", or just "Offenders of the East". This theory is obviously incorrect. It is known, however, that the Russians in Tsarist times always chose to call these Chinese Moslems "Dungans" and so made it the most widely used name.
 - History of the Race:** As with the origin of the name, the origin of the people themselves is somewhat vague. Tungan legends claim that they are the descendants of mercenary troops from Inner Asia who assisted Jenghis Khan in his conquest of China and who later settled down in Kansu, Ningsia, Shensi and Tsinghai and took Chinese wives. Thus, when in the eighteenth century a number of them were moved westward into Sinkiang by the Manchu Emperor Ch'ien-lung, they were said to be returning toward their ancient homes. Later other groups of Tungans, mostly from Kansu Province, sought refuge in Sinkiang as the aftermath of Moslem uprisings in the northwestern part of China proper. The result of hostility between the Chinese and Tungans within Sinkiang, has often been the arrival of Tungan reinforcements from outside the province. In every period of insurrection, when war bands of Tungans from Kansu, Ningsia, Shensi, or Tsinghai, have invaded Sinkiang, the Tungans of Sinkiang have risen to join them. They consider each other not only coreligionists but kinsmen. Together they have not only fought the Chinese, but massacred whole communities. When, on the other hand,

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- 2 -

50X1

the Chinese received reinforcements they were equally savage in their repression of the Tungans. The record in bloodiness was set by the armies of Tso Chung-t'ang in 1862 to 1874. When his armies took Uighur towns, surrender was usually accepted without massacre because Uighurs were regarded as only political rebels. When they defeated Tungans, however, they massacred women and children, as well as men, because these communities were regarded as not only political rebels but traitors to the Chinese blood.

4. Language: The Tungans use the Mandarin dialect of the Chinese language and their customs, save in religious matters, show few departures from the normal. Illiteracy is especially high among the Tungans because such scholarly incentives as exist among them consist mainly of acquiring the ability to read the Koran in Arabic.
5. Religion: The Tungans belong to the Sunni sect of the Islamic faith. They are meticulous in observing the least detail of the ritual which priests prescribe. Careful instruction is given to the young in the teachings of the Koran and the various ceremonies which the Prophet enjoined. The Tungans read the Koran in Arabic and always, as a matter of courtesy, refer to the Buddhist faith as "The Great Religion" while their own they speak of as "The Smaller Religion". Because they are such religious fanatics, disputes concerning the interpretation of the Koran are frequent, as is always the case with over-zealous believers. Thus they tend to split up into sects, which leads to endless strife. The influence of Islam on the status of Tungan women appears to be less stringent, they generally enjoy more freedom than their sisters in Islamic countries of the Near East. The institution of purdah, for example, does not exist among them.
6. Physical Characteristics: The facial characteristics of the Tungans are of a Mongoloid type, but in character they show considerable difference from the Chinese and a close examination of their features reveals traces of alien origin. They are taller, sturdier and of much greater virility than the Chinese. They can be readily identified by their height, fierce and warlike features and the lordly air with which they walk and generally conduct themselves.
7. Dress: The Tungans dress in normal Chinese fashion, with the exception of the hat. Their hats, whether made of fur or the summer tebeteika, are always white in color, clearly distinguishing them from the Chinese who wear black hats.
8. Concentrations: Like the Chinese, the Tungans are to be found in most of the cities of Sinkiang. They are, however, chiefly centered around Hami (Qomul), Kuchengtze (Kitai), Turfan, Urumchi (Tihwa), Suiting, Kuldja (Ining) and Qara Shahr (Yenki). Prior to the Moslem uprising of February 1931 to July 1934, almost all of the Tungan population of Sinkiang lived north of the Tien Shan range. As a result of this religious war, which was led by General Ma Chung-yin, a Tungan from Kansu, the Tungan remnants are now scattered throughout southern Sinkiang. The Tungans tend to isolate themselves from the other peoples of a populated area and live together in separate communities. In Sinkiang towns where there is a large Tungan concentration they divide themselves into fangs, each having its own mosque. The fangs usually correspond to the province from which their members originated from.
9. Dwellings: The Tungans live in identical homes to the Chinese populace of Sinkiang.
10. Eating Habits: There are no great differences between the eating habits of the Tungans and the Chinese, save that the Tungans because of their religion will not touch pork and are forbidden to use either tobacco or wine.
11. Occupations: Most of the Tungans in Sinkiang are either merchants or farmers. They are, however, also quite active in the caravan trade, in the running of caravan serais and also in the military forces. As soldiers, especially in the cavalry, they are outstanding and considered to be the most fearless and fiercest of all Asiatic warriors.

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12. Customs:

- a. General: The Tungsans adhere to the common Moslem means of greeting one another, including the salutation "Salaam". Salaam means peace, hardly an appropriate word of greeting in view of their bloody history.
- b. Marriage: A Tungan boy is considered a man at twelve, girls are considered to be women at nine. Marriage is entirely controlled by the parents, who give testimony of the union by grasping hands. The procedure when the time of the wedding arrives is for the bridegroom to ride on horseback to claim his bride.
- c. Divorce: Divorce amongst the Tungsans is frowned upon and may not be granted without good reason. An "Ahun", the local priest, inquires into the truth of the husband's complaint and his decision becomes mandatory. The terms of the property settlement are also left entirely to the judgment and decision of the Ahun.
- d. Burial Rites: When a Tungan dies, his corpse is laid out fully dressed and covered by a white sheet. A "bathpond" is then prepared nearby and a professional "washer of the dead" comes at cockerow to begin the ritual. He first washes his hands and then disrobes the body before placing it in the pool. Another white cloth is draped about the lower limbs during the process and incense is burned while water and sweet oils are applied to the flesh of the corpse. Reclad in clean undergarments, the body is then swathed in white bandages. Burial takes place within three days of the death, no coffin being used. Mourners and attendants wear white.

13. Good Qualities: Most of the Tungsans in Sinkiang are prosperous and industrious folk. They rise with the sun and retire at the hour of its setting. They live a frugal, ascetic life and it is a confirmed racial characteristic to save money. Complete financial independence is their idea of honor, to beg is their deepest shame. No matter how poor, they always have some small fund in reserve for an emergency and it is a tribute to their well-regulated lives that they live to a great age.

14. Bad Qualities: While it is impossible not to respect the Tungsans for their notable virtues, it cannot be denied that their religious intolerance is a source of continual trouble and bloodshed in Sinkiang. Conservatism and isolation are traditional among them and they hold aloof from their fellow men.

15. Summary: Tungan society is even stronger in clan loyalty than the Chinese society. The principle that well-to-do members of a clan have a responsibility for the welfare of their poorer distant relatives, as well as advantages over them, is given a heightened authority among Tungsans by the feeling that they must keep their ranks closed. In times of civil war, Tungan war-lords are able to combine military discipline and community loyalty. They are not merely troops and officers, but clansmen and chieftains. Often what starts as a Moslem peasant uprising is taken over by Tungan landlords and converted into a movement to expand the whole Moslem community against non-Moslem communities. Despite the fact that the Tungsans have been able to close ranks with the other Moslem peoples of Sinkiang during religious wars, they have always failed to establish anything more than temporary alliances with their coreligionists. There does not seem the slightest prospect of their ever settling down for they are not reached by the forces of progress and despite their trading interest, they remain a race apart.

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